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Current Literature.

(Books marked with an asterisk (*) will be reviewed in subsequent issues.)

OLD TESTAMENT.

BOOKS.

PALMER, A. S. Jacob at Bethel: the Vision, the Stone, the Anointing. An essay in comparative religion. *Studies on Biblical Subjects*. London: David Nutt, 1899. Pp. 187. 2s. 6d., *net*.

A scholarly and valuable piece of work in the comparative study of religious customs and ideas, not too technical for the general reader. From such studies much assistance is gained in understanding historically some of the prominent features of the Hebrew religion.

PETERS, N. Beiträge zur Text und Literarkritik sowie zur Erklärung der Bücher Samuel. Freiburg: Herder, 1899. Pp. xi + 235. M. 5.

BENZINGER, I. Die Bücher der Könige. *Marti's Kurzer Hand-Commentar*. Freiburg: Mohr, 1899. Pp. xxiv + 217. M. 5.

HOLZHEY, CARL. Das Buch der Könige. Untersuchung seiner Bestandtheile und seines litterarischen und geschichtlichen Charakters. München: Lentner, 1899. Pp. 63. M. 1.40.

*BARNES, W. E. The Books of Chronicles: With maps, notes, and introduction. *Cambridge Bible for Schools and Colleges*. New York: The Macmillan Co., 1899. Pp. xxxvi + 303. \$1.

*CHEYNE, T. K. The Christian Use of the Psalms. London: Isbister & Co., 1899. Pp. 273. 5s.

JEFFREYS, LETITIA D. The Unity of the Book of Isaiah: linguistic and other evidence of the undivided authorship. London: George Bell & Sons, 1899. Pp. xiv + 56. 2s. 6d., *net*.

A brief attempt to sustain the traditional view of the prophecies grouped under the name of Isaiah, against evidence which seems to the great body of modern scholars to prove conclusively the multiple authorship of this material.

HAPPEL, OTTO. Das Buch des Propheten Habackuk. Würzburg: Göbel, 1900. Pp. 71. M. 2.

ARTICLES.

BLACK, ARMSTRONG. Joseph: an Ethical and Biblical Study, II. *Expositor*, February, 1900, pp. 111-21.

PRÁŠEK, J. V. On the Question of the Exodus, I. *Expository Times*, February, 1900, pp. 205-8.

GRAY, G. BUCHANAN. The Nazirite. *Journal of Theological Studies*, January, 1900, pp. 201-11.

In this useful reëxamination of the matter of the Nazirite in Jewish history the writer calls attention to the considerable differences between the Nazirite as described in pre-exilic sources and the Nazirite as known to us from post-exilic sources. The pre-exilic Nazirite did not take upon himself a vow, he was a Nazirite for life, his hair was never cut, he could not lose his Naziritic standing by the pollution of contact with dead bodies, he was not required to abstain from all the products of the vine and from all intoxicants, and as he was a Nazirite for life he made no terminal offerings. The post-exilic Nazirite was the reverse of all these things. He entered with a vow into the Nazirite ceremony; this ceremony occupied most often a period of thirty days, and was assumed for a variety of purposes, as when persons were overtaken with illness or other distress; at the close of the ceremony the Nazirite's hair was cut; if during the period of the ceremony the Nazirite was defiled by contact with a dead body, the person could begin again (Numb. 6: 9-12); the Nazirite, while his vow was upon him, was required to abstain from all the products of the vine and intoxicants; and the Naziritic period was terminated by an offering which was the fundamental element in the whole performance. There seems, therefore, to have been a fusion and a development of certain religious customs under a single title, and this fusion appears in the post-exilic law of the Nazirite as found in Numbers, chap. 6. The tracing of this union and growth cannot be clearly accomplished.

BERLIN, M. Notes on Genealogies of the Tribe of Levi in Chronicles, chaps. 23-26. *Jewish Quarterly Review*, January, 1900, pp. 291-8.

SCHICK, CONRAD. The Rose of Jericho, Eccles. 24: 14. *Pal. Expl. Fund Quarterly Statement*, January, 1900, pp. 63-5.

PATON, L. B. The Origin of the Prophetic Teaching. *Hartford Seminary Record*, February, 1900, pp. 89-116.

The phenomena of the prophetic books may be classed in two main groups: those which seem to indicate a divine origin of the prophetic teaching, and those which seem to indicate a human origin. Among the facts which point to a divine origin the most conspicuous is the intrinsic character of the prophetic doctrine; other facts are the fulfilled predictions; and a third evidence is found in the consciousness of the prophets themselves. Among the facts which seem to point to a human origin of the prophetic teaching are these: The language of each of the prophets is peculiar to himself; the rational origin of the prophets' convictions appears in their constant appeal to the reason of the nation; the prophets show a constant dependence upon the early history of Israel, upon the writings of their predecessors, and upon the thought and events of their times; their teaching is dependent upon their own personal experience; their unfulfilled predictions point to a natural, human origin of certain elements of their teaching; and the personal activity of the prophets in the production of their teaching is shown by the different views that they hold as to the way in which the future will unfold. A true theory of prophetic inspiration must affirm a union of divine with human activity.

KÖNIG, ED. Zur neuesten Sirachlitteratur. *Theologische Rundschau*, Heft 1, 1900, pp. 1-9.

- SCHECHTER, S. The British Museum Fragments of the Hebrew Text of Ben Sira. *Jewish Quarterly Review*, January, 1900, pp. 266-72.
- BACHER, W. Notes on the Cambridge Fragments of the Hebrew Text of Ben Sira. *Jewish Quarterly Review*, January, 1900, pp. 272-90.
- BLAU, LUDWIG. Dr. Ginsburg's Edition of the Hebrew Bible. *Jewish Quarterly Review*, January, 1900, pp. 217-54.
- WARD, W. H. Light from Archæology on the Hittites of the Old Testament. *Homiletic Review*, February, 1900, pp. 111-15.
- KÖNIG, ED. On the Habiri Question. *Expository Times*, February, 1900, pp. 238-40.
- OORT, H. Jubileën. (A review of Singer's "Das Buch der Jubiläen.") *Theologisch Tijdschrift*, January, 1900, pp. 1-36.
- BOHN, F. Die Bedeutung des Buches der Jubiläen. *Theologische Studien und Kritiken*, Heft 2, 1900, pp. 167-84.

NEW TESTAMENT.

BOOKS.

- GRAWERT, FRIEDRICH. Die Bergpredigt nach Matthæus auf ihre äussere und innere Einheit. Marburg: Elwert, 1900. Pp. 77. M. 2.
- BLYTH, F. C. The Parable of the Great Supper: an exposition critical and practical. London: Rivingtons, 1899. Pp. viii + 292. 5s.
- The author, who is himself a minister, wishes to see a better class of sermons preached in the churches, and rightly holds that one important step toward this is a more faithful preaching of the gospel itself as found in the evangelic records. This work is an effort to realize the ideal of expository preaching, and a good measure of success has been attained.
- SCHULTZE, MARTIN. Grammatik der aramäischen Muttersprache Jesu. Berlin: S. Calvary & Co., 1899. Pp. 87. M. 2.40.
- *BARTLET, J. VERNON. The Apostolic Age: its life, doctrine, worship and polity. *Ten Epochs of Church History*. New York: Charles Scribner's Sons, 1899. Pp. xlv + 542. \$2, net.
- ROBINSON, A. W. The Epistle of St. Paul to the Galatians. *Churchman's Bible*. London: Methuen & Co., 1899. Pp. 133. 1s. 6d., net.
- This little book is one of a series prepared for the general reader, to aid him in the practical and devotional study of the letter of Paul to the Galatians. It is a sort of primer in its conception, its method, and its contents. Nevertheless, it is genuinely good. It is scholarly, it is true in its interpretation, it is helpful in its spirit. There is nothing of its size that is so good and so useful to the simple Bible reader, to whom we heartily commend it.
- JEFFREY, JAMES. The Gospel of Paul the Gospel of Jesus. London: Oliphant, Anderson & Ferrier, 1899. Pp. 149. 3s. 6d.
- The purpose is to show how Paul's teaching "harmonizes" with Jesus' teaching, to trace the gospel in Paul's epistles, and, if possible, to restore Paul to that measure

of appreciation which he received before the recent new appreciation of Jesus. That the essence of Paul's teaching was the gospel few would deny; the practical religious and moral life which Paul enjoined was substantially that which Jesus had set forth as the ideal. On the other hand, a comparison of Paul's letters with the gospels shows that the harmony was one of substance rather than of form. It should not be considered strange if men prefer to receive their Christianity directly from Christ rather than at second-hand through Paul. Why is it that some people object to giving Jesus the supreme place in Christianity, Paul a secondary place? Paul emphatically and always insisted upon a recognition of that relation of himself to his Master.

FEINE, PAUL. Das gesetzesfreie Evangelium des Paulus, nach seinem Werdegang dargestellt. Leipzig: Hinrichs, 1899. Pp. 232. M. 5.

NESTLE, EBERHARD. Einführung in das griechische Neue Testament. Zweite, vermehrte und verbesserte Auflage. Mit 10 Handschriften-Tafeln. Göttingen: Vandenhoeck und Ruprecht, 1899. Pp. 288. M. 4.40.

The first edition of this work appeared in 1897, and contained but 129 pages. This new edition is nearly twice as large, by the increase of the material throughout. Dr. Nestle is one of the best textual critics of the New Testament in the present generation, and this handbook is without question the best small work upon the subject which we now have. It treats of the history of the New Testament text, the principles and method of textual criticism, the material of New Testament textual criticism, and then gives a text-critical treatment of a large number of passages where the variant readings make difficult problems. This is a volume which should be translated into English, so that its usefulness might be extended generally in Great Britain and America.

ARTICLES.

BURBRIDGE, A. T. The Prayer with Reference to Self-Made Temptations, Matt. 6:13; Luke 11:4. *Expositor*, February, 1900, pp. 122-30.

BEARDSLEE, C. S. Christ's Estimate of Himself. *Hartford Seminary Record*, February, 1900, pp. 117-34.

SCHWARTZKOPFF, PAUL. Einige Bemerkungen zur wahrhaft geschichtlichen Methode in der Erforschung des Lebensbildes Christi. *Theologische Studien und Kritiken*, Heft 2, 1900, pp. 284-303.

SANDAY, W. A New Work on the Parables. (Jülicher's Gleichnisreden, zwei Bände.) *Journal of Theological Studies*, January, 1900, pp. 161-80.

Professor Jülicher, of Marburg, has here made an important addition to the literature upon the parables of Jesus. In penetrative grasp and strength it surpasses the English works upon this subject by Trench and Bruce. The main principle which is here insisted upon is that each parable teaches one lesson, and only one; that this lesson was originally simple and fundamental, resulting from the parable as a whole rather than from an analysis of the parable or a minute examination of its parts. This principle of parabolic interpretation is so true and so necessary that the general effect of Jülicher's work will be useful. Nevertheless, Dr. Sanday has a great deal to say against the work. He thinks Jülicher has written a great deal too much, and advises him to rewrite the work to one-third the present size, telling him that it would thus be

greatly improved. One would not have expected Dr. Sanday to be so ungracious, nor to have indulged so freely as he has done in unsympathetic fault-finding. There is bitterness in the rivalry between British and German scholars, of which Professor Ramsay has made us uncomfortably conscious. But it is surprising that Professor Sanday should also show the same animus in discussing this really great German work. Some of Jülicher's views he does not agree with, *e. g.*, Jülicher's finding that the interpretation of the parables of the sower and of the tares, as given in Matthew (chap. 13), represents rather the apostolic than Jesus' own conception of the teaching therein contained; also Jülicher's opinion that the gospels misconceive the true nature and intent of the parables when they in the same connection represent them as used by Jesus to *conceal* rather than to illuminate his teaching. On these points there is room for difference of opinion. Dr. Sanday may be right—or wrong. In either case one sincerely regrets that he could not have given the work an impartial review, free from national and scholarly bias. Jülicher's work on the parables will become a classic.

RAMSAY, W. M. Why Nazareth was Chosen as Christ's Home. *Sunday School Times*, February 10, 1900, pp. 82, 83.

BURKITT, F. C. On Mark 15:34 in Codex Bobiensis; on the Baptismal Rite in the Canons of Hippolytus; the Original Language of the Acts of Judas Thomas. *Journal of Theological Studies*, January, 1900, pp. 278–90.

LAKE, K. The Text of Codex Ψ in Mark. *Journal of Theological Studies*, January, 1900, pp. 290–92.

We may say with some confidence that in this codex of the gospel of Mark we have a pre-Syrian text of which the basis is Alexandrian (in the widest sense), while a number of the readings are Western. It may not be necessary to go outside of Alexandria to trace the ancestry of this text. Can we go on to say, asks Mr. Lake, that the early western element in the $\aleph$ C L Δ Ψ group is to be used as evidence for the early pre-Origenistic western text of Alexandria, of which the quotations in Clement prove the existence but do not define the limits?

ADENEY, W. F. Review of Stalker's "The Christology of Jesus." *Critical Review*, January, 1900, pp. 64–9.

BALDENSPERGER, W. Leben Jesu. (A review of recent literature.) *Theologische Rundschau*, Heft 1, 1900, pp. 9–19.

SCHMIEDEL, P. W. Die "johanneische" Stelle bei Matthäus und Lucas, und das Messiasbewusstsein Jesu. *Protestantische Monatshefte*, Heft 1, 1900, pp. 1–22.

BELSER, J. Zur Chronologie der evangelischen Geschichte. *Theologische Quartalschrift*, Heft 1, 1900, pp. 23–42.

SCHICK, CONRAD. Jacob's Well. *Pal. Expl. Fund Quarterly Statement*, January, 1900, pp. 61–3.

VON SCHOLZ, A. Zu den Logia Jesu. *Theologische Quartalschrift*, Heft 1, 1900, pp. 1–22.

KENYON, F. G. Codex Bezae. *Journal of Theological Studies*, January, 1900, pp. 293-9.

Mr. Kenyon, of the British Museum, one of the foremost palæographical scholars of England, here passes in review the new phototype facsimile of the Codex Bezae, which contains the gospels and Acts in both Greek and Latin, whose peculiarities of text are now being studied as never before. He has only praise for this magnificent reproduction of the MS. by Dujardin heliotype, and says that it accomplishes three things: it perpetuates the MS., inasmuch as its testimony could not now be destroyed by accident; it facilitates the knowledge and use of the MS., for it will be accessible to scholars in many places; and it protects the MS. itself, which is of much importance, as the frequent handling of the aged vellum is greatly wearing. In one respect only the facsimile will not answer the same purpose as the original: where the surface of the original is damaged, the writing seriously faded or defaced, or there are slight stains or discolorations of the vellum, or different shades of ink are used in the writing, the phototype cannot tell infallibly all there is to be known from the MS. itself. Mr. Kenyon confirms the current opinion that the Codex Bezae comes from the sixth century, but says that palæographers could without difficulty accept a fifth-century date for it, should evidence arise in that direction. He also comments upon the fact that the Protestant church has published its two greatest MSS., the Alexandrian Codex and the Codex Bezae, in phototype facsimile; and the Roman church has done the same for the great Vatican Codex; then he pertinently asks whether the Greek church will not do as much for the world by issuing in phototype facsimile its great MS., the Sinaitic Codex, of the fourth century, and of nearly equal value with the Vatican Codex, which is now a Russian possession at St. Petersburg.

CLEMEN, CARL. Apostelgeschichte und apostolisches Zeitalter. (A review of recent literature.) *Theologische Rundschau*, Heft 2, 1900, pp. 50-56.

RAMSAY, W. M. Historical Commentary on the Epistles to the Corinthians, VII-XI. *Expositor*, February, 1900, pp. 91-111.

ROBERTSON, A. Review of Hort's "Commentary on the First Epistle of Peter, 1:1-2:17." *Journal of Theological Studies*, January, 1900, pp. 299-303.

SCHÜRER, EMIL. Das Wesen der christlichen Offenbarung nach dem Neuen Testament. *Zeitschrift für Theologie und Kirche*, Heft 1, 1900, pp. 1-39.

Professor Schürer finds in the New Testament a variety of conceptions as to the nature of the Christian revelation. According to the gospels, Jesus felt the need of a new revelation of God beyond that given in the Old Testament, and was conscious that he himself was that revelation. Through his life and death he revealed the fatherly love of God to man as well as the reciprocal love of man to God, and to neighbor. This revelation, begun by him, was to be continued through the Holy Spirit who would guide the disciples into all truth. Paul in his epistles agrees with Jesus as to the nature of this new revelation, though he emphasizes the value of the death and resurrection of Christ to such an extent as to minimize the revelation in his historic life. This new revelation is, however, hidden in the Old Testament as a mystery to be revealed only to the initiated. Paul himself received several revelations concerning Christ, by which he gained a deeper insight into him and his work. He

thus views revelation as a continuous process, and to this end extols the office of prophet in the church. The book of Acts agrees with Paul in ignoring the revelation of Christ in his earthly life and in laying the emphasis on his death and resurrection, but differs in that the latter are valued only as a proof of his Messiahship. Everything essential to a full revelation of God and his will toward men is found in the Old Testament. Christ simply fulfils its prophecies. The Holy Spirit is viewed as a worker of wonderful deeds rather than as a guide into new truth. The catholic and pastoral epistles show a progressive elimination of the idea of a free revelation to believers, and tend to identify revelation with written documents, especially those documents which were afterward included in the New Testament canon.

WEISS, J. Review of Zahn's "Einleitung in das Neue Testament," zwei Bände. *Theologische Rundschau*, Heft 2, 1900, pp. 41-50.

KNOWLING, R. J. Review of Zahn's "Einleitung in das Neue Testament," Zweiter Band. *Critical Review*, January, 1900, pp. 52-63.

MÉCHINEAU, P. L. L'Origine apostolique du Nouveau Testament. *Études par les Pères de la Compagnie de Jésus*, January, 1900, pp. 220-35.

RELATED SUBJECTS.

BOOKS.

*PALMER, FLORENCE U. One Year of Sunday-School Lessons for Young Children. A manual for teachers and parents. New York: The Macmillan Co., 1900. Pp. 226. \$1.

*MACPHAIL, S. R. Historical Geography of the Holy Land. *Bible Class Primers*. Edinburgh: T. & T. Clark, 1899. Pp. 188. 6d.

MONTEFIORE, C. G. The Bible for Home Reading, Vol. II: containing selections from the Wisdom Literature, the Prophets and the Psalter, together with extracts from the Apocrypha. New York: The Macmillan Co., 1899. Pp. xxvii + 799. 5s. 6d., *net*.

In this interesting and useful work, prepared by one of the best Jewish scholars of England, for the purpose of developing a more intelligent use of the Old Testament in Jewish homes, we have a selection of those portions of Scripture which are of general application and permanent importance, in a modernized English translation, with the addition of valuable comments and reflections upon the text. The work should find a large public.

CLAPPERTON, J. A. Pitfalls in Bible English. *Books for Bible Students*. London: C. H. Kelly, 1899. Pp. 128. 1s. 6d.

PARKER, THOMAS. The Coming Bible. London: Swan Sonnenschein & Co., 1900. Pp. xii + 82. \$0.75.

"I have noticed with pleasure that many biblical scholars have been setting the teaching of Jesus and the mind of the Master in their true place in the regard of Christians; also that, in Great Britain, they have been expressing their convictions, both as Christian students and teachers, on the unsuitable character of the Old Testament teaching and examples, for the instruction of young people, and the disastrous results to some youths of having set before them the inferior morality of the Hebrew Scriptures as a leading part of Christian teaching. . . . A change of opinion in

regard to the relative value of the different parts of our present Bible has evidently taken place amongst biblical scholars, and the time has now come to complete the same change of opinion among Christian people generally." Mr. Parker would have all portions of the Bible except the gospels printed in the smallest type, the four gospels in extra large type, to indicate the relative value of the parts. The book is written with good intention, and a clear vision of some important truths; but it wholly lacks the historical spirit and method, which are essential to a right understanding or a right treatment of the Bible.

MACARTHUR, R. S. *The Old Book and the Old Faith*: reviewed in a series of lectures. New York: E. B. Treat & Co., 1900. Pp. 432. \$1.50.

IVERACH, JAMES. *Theism in the Light of Present Science and Philosophy*. [The Deems Lectures, 1899.] New York: Published for the New York University by The Macmillan Co., 1899. Pp. x + 330. \$1.50.

It seems hardly possible that anything new could be said on the subject of theism. Yet it is the supreme problem of the ages and requires constant restating. Men will ever seek new solutions, new combinations of old arguments, new aspects of old truths. From this point of view Professor Iverach has done a strong piece of work. His argument takes a wide sweep, moving upward from the physical to the biological, to the human, to the ethical, to the religious. Each step testifies to a unity which is ever higher. The author is critical, but also constructive. His style is clear, though sometimes repetitious. Any intelligent man can follow him without difficulty. Yet his book deserves study. Every minister who is concerned with something deeper than what lies an inch or so below the surface will find the book well worthy of his reading. It is devout, evangelical, and, in the best sense, apologetic. Rejecting agnosticism and idealism alike, the author states the solution of the problem of unity in the following words: "A social unity constituted by God, to God, and for God, in which a finite world can come to its ideal in God, and be a world to which God can communicate himself, and in which the world will gladly surrender itself to God—this is the unity we need, and we have it in the kingdom of God."

*KING, L. W. *Babylonian Religion and Mythology. Books on Egypt and Chaldea*. London: Kegan Paul, Trench, Trübner & Co., 1899. Pp. xii + 220. 3s. 6d., net.

ARTICLES.

WILSON, CHARLES. *Inscriptions from Kerak. Pal. Expl. Fund Quarterly Statement*, January, 1900, pp. 69-73.

BLISS, F. J. *Third Report on the Excavations at Tell-es-Sâfi. Pal. Expl. Fund Quarterly Statement*, January, 1900, pp. 16-29.

BLISS, F. J. *Fourth Report on the Excavations at Tell Zakariya. Pal. Expl. Fund Quarterly Statement*, January, 1900, pp. 7-16.

MACALISTER, R. A. S. *The Rock-Cuttings of Tel-es-Sâfi. Pal. Expl. Fund Quarterly Statement*, January, 1900, pp. 29-53.

MACALISTER, R. A. S. *On a Rock-Tomb North of Jerusalem. Pal. Expl. Fund Quarterly Statement*, January, 1900, pp. 54-61.

This fine tomb, only recently discovered, is here for the first time described in English. In 1898 Mr. Paul Palmer contributed a paper upon it to the *Mittheilungen*

des deutschen Palästina-Vereins (pp. 39 f.), and in 1899 Père Vincent described it in the *Revue biblique* (p. 297). Mr. Macalister has here told all that is known about the tomb, and illustrated his account with four double-page charts, showing the plan of the chambers, their relative height in cross-section, the character of the rock-work, the ornamental cuttings, etc. This tomb is one of a series which forms a great necropolis lining the valleys north of Jerusalem. It contains six rooms, a vestibule about 11 × 17 feet, a central hall about 14 feet square, and four chambers off from this about 7 feet square. In these chambers are twenty-seven kokim or loculi, recesses cut back into the rock, to receive the bodies of the dead, for this was the burying-place of some noble, wealthy family. Mr. Macalister confirms Père Vincent's opinion that the tomb was constructed in the Hasmonean period, the second century B. C. Subsequently it was used by Christians for sepulture; still later it was closed up and used for a water reservoir; then stone was quarried out of it; and finally it was abandoned, until a few years ago it was discovered and once more opened.

HORNSTEIN, C. A. Newly Discovered Tomb on Mount Scopus. *Pal. Expl. Fund Quarterly Statement*, January, 1900, pp. 75, 76.

SAYCE, A. H. The Age of the Inscribed Jar-Handles from Palestine. *Pal. Expl. Fund Quarterly Statement*, January, 1900, pp. 66-9.

HASTINGS, JAMES. The Christian Ministry. *Expository Times*, February, 1900, pp. 231-3.

MARGOLIOUTH, D. S. Lines of Defence of the Biblical Revelation. 2. The Wisdom of Ben-Sira and the Wisdom of Solomon. *Expositor*, February, 1900, pp. 141-60.

FORSYTH, P. T. The Slowness of God. *Expository Times*, February, 1900, pp. 218-22.

WATSON, JOHN. Doctrines of Grace: The Perseverance of the Saints. *Expositor*, February, 1900, pp. 81-91.

SCOTT, C. A. Ministry in Sacrifice. *Expositor*, February, 1900, pp. 130-40.

PENDLETON, C. H. and REES, G. E. The Priesthood of All Believers. *Proceedings of Baptist Congress*, 1899, pp. 196-214.

MONTEFIORE, C. G. Are the Jews a Nation or a Religious Community? *Jewish Quarterly Review*, January, 1900, pp. 177-94.

Mr. Montefiore thinks the latter, that the Jews are a religious brotherhood. Therefore they should endeavor to be true occidentals, making that transformation of Judaism necessary to preserve it from sterility and disappearance, and to make Judaism take its place among the universal religions of the world. He regards the Zionist movement, which would build up again a Jewish state in Palestine, as a mistake, for such a state would have to be constructed on modern lines, and religion would have to be let severely alone. While the pressure of modernity would prevent any strong revival of the religion in strictly nationalist dress, the very existence of the old state would be extremely unfavorable to the effective denationalization of the religion as a living and spiritual force. The mission of Judaism today is not political but religious, not national but universal.

MACALISTER, ALEX. Review of Bruce's "Moral Order of the World in Ancient and Modern Thought." *Critical Review*, January, 1900, pp. 1-8.

SORLEY, W. R. Review of Ward's "Naturalism and Agnosticism." *Critical Review*, January, 1900, pp. 9-21.

LINDSAY, T. M. Review of Hogarth's "Authority and Archæology." *Critical Review*, January, 1900, pp. 27-36.

MACKINTOSH, H. R. Review of Garvie's "Ritschlian Theology, Critical and Constructive." *Critical Review*, January, 1900, pp. 37-42.

MORGAN, W. Review of Garvie's "Ritschlian Theology." *Expository Times*, February, 1900, pp. 211-14.

Mr. Garvie has not been sparing in criticism; and yet what strikes the reader is not so much the points in which he differs from Ritschl as the very wide agreement both in method and results. With some of his criticism of the details of the Ritschlian system we can cordially agree. In Ritschl's own writings there is a good deal which is inconsistent with his presuppositions. Some of his leading conceptions—those, for example, of the nature of religion, revelation, and the value-judgment—still await a clearer, fuller, and more exact definition. We shall not attempt to draw the horoscope of Ritschl's system, but one may safely say that its influence in Britain is only just beginning.

BATTEN, S. Z. and SANDERS, H. M. Is there a Place for Authoritative Creeds in the New Testament? *Proceedings of Baptist Congress*, 1899, pp. 152-76.

EACHES, O. P. and MACDONALD, ROBERT. Improvement in Theological Instruction. *Proceedings of Baptist Congress*, 1899, pp. 42-53, 68-80.

TEN BROEKE, JAMES, and FOX, NORMAN. The Resurrection of the Body. *Proceedings of Baptist Congress*, 1899, pp. 11-30.

TURNER, C. H. The Early Episcopal Lists. I: The Chronicle of Eusebius. *Journal of Theological Studies*, January, 1900, pp. 181-200.

BRIGHTMAN, F. E. The Sacramentary of Serapion of Thmuis, II. *Journal of Theological Studies*, January, 1900, pp. 247-77.

MONTEFIORE, C. G. The Religious Teaching of Jowett. *Jewish Quarterly Review*, January, 1900, pp. 299-377.

Benjamin Jowett's religion was a simple Christian theism. Its simplicity was not that of negation, but of profound thought. The unessential had to his mind been eliminated; the essential remained, and this essential element was large and living. No man more than Jowett lived by his religion. It was simple, not in its weakness, but in its strength; not in its vagueness, but in its clarity; not in its remoteness from life, but in its direct appeal to the heart, to the mind, and to the will. Often the greatest realities of his nature and character were overlooked—his intense piety, his deep religious fervor, his unshakable faith in the divine.